Peter's Pattern,

Or the Perfect

PATH

TO

Worldly Happineſs.

As it was delivered in a Funeral Sermon, Preached at the Interment of Mr. *HUGH PETERS* lately Deceaſed.

By J. C. *Tranſlator of* Pineda *upon* Job, *and one of the Triers.*

Guſman, Lib. 1. Chap. 2. Verſe 4.

Amicus Plato, ſed magis amica Veritas.

LONDON, Printed in the Year 1680.

Peter's Pattern,

TAILOR

TO

Worldly Emperors,

After they had ſang the two firſt *Staves of the Tenth Hymn of* Larners *Twelve Songs of* Sion, *to the Tune of* The Knave of Clubs, *the Parſon proceeded in his Text as followeth:*

GUSMAN, *Lib.* 2 *Chap.* 3. *Verſe* 26. The latter part of the Words.

Let us while we live make uſe of our time, for a Mans Life is ended in a day.

BELOVED,

THe ſcope of this reverent Divine is in theſe words to hold forth unto us, the excellency of Humane Wit and Policy, in this ſelf-ſeeking and deceitful World. And indeed I hope I have not made a wrong choice of my Text, not knowing any one whereon I could better ground the praiſes of our departed Brother here before us; you all knowing how great a Diſciple of our Author he was, being indeed the very Pattern and Exemplar of his Godly and Religious Life. But now to explain the words aright, we

ſhall deal with them as Joyners do with Court-Cupboards and round Tables, firſt pull them aſunder, and then put them together again; I uſe this compariſon, that you may know me to be a Man of Trade, that is to ſay, one that trades in the *Word*, or if you will have it otherwiſe, a holder-forth, according to the laſt and moſt ſanctifi'd Inſtitution. Firſt, then, You have an Exhortation in theſe words, *Let us.* Secondly, The time given us to make uſe thereof, *while we live:* Thirdly, The thing to which we are exhorted, that is, *to make uſe of our time:* And laſtly the ſupream reaſon of this Exhortation, *for a Mans Life is ended in a day. Let us while we live, make uſe of our time, for a Mans Life is ended in a day.* Firſt then of the firſt, that is to ſay, of the words, *Let us:* But here you muſt give me leave to excuſe the great Abuſes that have been put upon theſe two poor Monoſyllables. I confeſs they have been crumm'd thicker than *Habakuks* Brown Loaf into the Porridge of the Caveleers, commonly call'd, *The Common Prayer Book*, when they cry, *Let us Pray, let us Kneel:* But believe it, my beloved, I have now re-baptized them, and waſh'd them cleaner from that Prophanation, than ever Tripes were ſcowr'd from their Filth, by the niceſt Huſwife in *Field-lane.* Now being thus purifi'd, you will find, *Let us*, to ſignifie ſometimes as much as, *hinder us not*, *Quixot* the 12, *verſe* 8. *Hinder me not fair* Dulcina, *from the enjoymen of your ſweet Company*; that is, *Let me enjoy your ſweet Company*; ſometimes as much as to ſay, *Suffer us*, ſaith the reverend *Buſcon*; *Chap.* 7. *verſe* 5. To his Maſter in great Affliction, *Suffer us not to be ſtarv'd to Death*, that is, *Let us not be ſtarved, &c.* Yet it is not meant here as in thoſe places, by way of Petition, but is a kind of rouſing up of the Spirits to a certain Action. As when the Carrmen would heave a great Load into their Carts, they exhort one another by crying, *Hey Boys*; or as when the Coachman would have his Horſes to go faſter than ordinary, he encourages them by ſaying, *Stir up*, in which ſenſe our Learned *Guſman* uſes this Expreſſion, *Let us*, in this place, as it were a word of incitement or *ſtirring us up* to any undertaking: Some when they uſe theſe words in this ſignification, do clap one another on the back, which adds a greater emphaſis to them. But he goes on, *Let us, ſaith he, while we*

live

live. And here you are to understand two things; what is meant by *We*, and Secondly what is meant by the words in general, *while we live.* Note then that *We*, is a particle of distinction; which shews you that there is another sort of Men to whom our dear *Gusman* doth deny the precious Comforts held forth in this verse; for my beloved, I would not have you think, that when he spake this, he had Piggs in his Belly, as *Calvin* in his Comments upon this place doth erroniously conjecture. By *We* then is meant the Godly, such as I and you are, whom the Lord hath chosen to the Conjoyments of this World. The other sort of Men here imploy'd are all those who profess to be our Enemies, Men that would cut off our Ears, with the Paring-shovels of their Malice, and whip our Backs with the Scourges of their Fury; for did not the word intimate this distinction, our deceased Brother had not used so many pious and painful Endeavours to advance some Men and destroy others; that is to advance his own godly Party, and destroy his wicked Foes: *Let us*, saith he, *while we live*, that is while we are in Power, while we live in Authority, or be in Favour with those that Govern, whether it be a single Person or a Common-wealth, or if you will have it otherwise, while we are in a thriving Condition, while Men think us Godly and Faithful, and consequently trust us with Preferments or Profit: I say when the Lord shall put such Opportunities and Abilities into our Hands, Then my Brethren, *Let us make use of our time:* Let us take hold of them with both Hands, and hold them as fast as a Mastiff holds a Sow by the Ear. *Let us make use of our time*, that is, Let us use all Endeavours, Ways, Plots, Means, Manners, Tricks and Policies, whether lawful or unlawful, to raise and advance our own Ends, whether they be only Honourable or Profitable, or both. And when we have attained that which we seek, let us use the same Inventions, that the Ungodly may not gain them from us, and thence take an occasion to triumph over us. The Fathers of the Order of Industry at the Council held at *Biscay* in the year 1590, made a Decree, that every one should keep his own, and get what he could from another. I speak this, that I may not leave you altogether without Authority in the explanation

planation of my Text; but of this more anon. We shall now proceed to the reason of the words, *For a Mans Life is ended in a day*: As much as to say, the Life of Man is very short; For whereas it was formerly above an Ell and a Nail long, it is now no longer than a Span. How vast a while did *Methuselah* live to enjoy the Pains and Labours of his Youth? But no sooner had our dear Brother Mr. *Peters*, got an Estate, a little Chariot, and an *Onesimus* or two to wait on him, thinking to comfort himself with the Blessings of the Creature, but he was snatch'd away from us, even as a Boy snatches a Pippin out of an Apple-Womans Basket. Some in regard of the shortness thereof, have compar'd the Life of Man unto a Lilly; but I am clearly of Opinion that it was a mistake, seeing that of that Flower is made a precious Oyl that prolongeth the days of Man, by curing fester'd Wounds and broken Pates. Others have likened it unto a Rose, but with as little reason; for we know that of the Rose is made that excellent Conserve, which is good against the Cough of the Lungs, one of the greatest Enemies to Life: I therefore rather agreeing herein with that great Light of the Spanish Church, *Lazerillo de Tormes*, shall compare our beloved Brother unto a Marigold, and *his ending in a day* unto the fading thereof. For as the Flowers of a Marigold swimming on the top of a Mess of Pottage, which is the Food of the Body, is a great Ornament thereunto; so my beloved, was he a great Ornament to our Religion, which is the Food of the Soul, and even as that closes up at the setting of the Sun, so did he *end in a day*, even *in that day* that the Sun of our Region was forc'd to with-draw himself from *White-Hall*. Thus much for the Exposition; I shall now proceed to the Doctrine that creeps out of my Text, as a Fox creeps out his Hole: *That it is the Duty of every Professor, seeing that he hath but a short while to stay in this World, to make the best use of his time.* The particulars of which Doctrine I shall labour to make good unto you, by Reason and Example. First then, that there is a Duty that lies upon every Professor, we find evident by this, that there is in all Men not onely a Labouring and a Panting, but also a Tye upon them to look after Self-preservation; for if a Child of God

God be in Want and woful Neceſſity, as many times they are, the Law of Nature doth oblige them to ſeek after Maintenance, and not to deſtroy themſelves and their Family, ſaith *Guſman* in his Second Book, *c.* 3. *v.* 15. *Poverty is daily Death*; ſo that he who avoids not Poverty ſeeks a daily Death, and is conſequently a daily Murtherer of himſelf, at leaſt he intends it: Now an Intention to ſin, without repentance, is a ſin as great as the Act it ſelf. This it was that urged the Holy *Guſman* to undertake thoſe many Atchievements which he performed: For, ſaith he in another place, Book the 1ſt. *c.* 8. *v.* 12. *I thought it not my Duty to live in Idleneſs*: Therefore when Neceſſity, the beſt School-miſtriſs of the Godly, that make Magpies to Speak, and Spaniels to Fetch and Carry, had made him to conſider his Duty; he was not ſlack in the Exerciſe thereof: ſo that betaking himſelf to the religious Calling of a Thief, he ſtole the Cooks Silver-Goblet, the Grocers Royals, and couzened the Cardinal of his Barrel of Conſerves. Moreover my beloved, this Duty of Self-preſervation, caus'd our dear Siſter *Agatha*, as you may read in the firſt Book of pious *Francion*, not onely to bethink her ſelf, but to beſtir her ſtumps alſo: Finding her ſelf therefore to be of a well ſhap'd Body, and of comely Features, and lovely in the Eyes of Men; ſhe became an Harlot, and was unto the Brethren a great Comfort in the frail Diſtreſſes of Humane Nature; whereby ſhe was ſtored with Wealth, and increaſed in Worldly Enjoyments. This Duty it is that obligeth Butchers to Preach and Coblers to Pray, that teaches them to make profeſſion of Religion, and then canſeth them to take on them the gainful Function of the Miniſtry, whereby they may be the better enabled, after the ſweet Conſolations of boyl'd Beef and Bag-pudding, to ſing Pſalms, and rejoyce in their Families. All theſe things our deceaſed Brother knew full well, which made him perſiſt in the performance of this Duty until the end. He ſoon found the ſweet gain of Preaching, and made ſuch a dextrous uſe of it, that he was beloved of his Rulers, and died with the Bleſſing of *Job*; for I may ſay of our dear Brother as the Text ſaith of him, That the Lord bleſſed his latter end more than his beginning. The Lord reward that

bleſſed

blessed Man who first invented this profitable and advantagious Science. Thus much for the first part of our Doctrine, *That there is a Duty lying upon every Professor.* Now my Beloved, I shall come to tell you what this Duty is: 'Tis true the words of my Text are so plain, that you may in a manner pick it out of the words, with as much ease, as you can pick out the Marrow of a Leg of Mutton-bone with a Sceewer, or the wrong end of a Spoon: For say they, *Let us while we live make use of our time, seeing the Life of Man is ended in a day.* So that here you see what Duty that is, *That you ought to make use of your time:* But perhaps you do not know what it is to make use of your time, which is the next thing I shall inform you. Know ye then, my Brethren, there are swarms of such Men as make Profession of Religion, who are not all of one Trade or Occupation, but some follow one thing, some another, according to their several Gifts. For some are Stitchers of Cloth, some are Bodice-makers, some are Translators, some are Soldiers, and fight the Battails of the Lord, some are Brokers, some are Hewers of Wood, that is to say Carpenters, some are Drawers of Water, that is Victuallers and Inn-keepers, some are those that gape for State-Imployments, and some, though I deny not that any of these may take the Ministry upon them in time, are Preachers of the Word, as soon as ever they have done playing at Trapp. Now that every one of these Professions may profit in their several Vocations, there are required these Nine Gifts:

The Gift of convenient Boldness.	*The Gift of Ignorance.*
The Gift of Nonsence.	*The Gift of Cozening.*
The Gift of Leasing.	*The Gift of Thieving.*
The Gift of Accusing and Informing.	*The Gift of Covetousness.*
	And the Gift of Hypocrisie.

I have plac'd the gift of convenient Boldness in the Van, and the gift of Hypocrisie in the Rear, knowing that a Professor can not well go on upon any enterprise without the one, nor well come off without the other. Now though a Professor ought always to have an inward working of these gifts, yet the perfection of them is required in some sorts of Professors more than in others;

others: For example, The gifts of Impudence, Lying, and Cozening, do more properly belong unto those who have Trades and Occupations of Selling and Buying. The gifts of Ignorance, Lying, Impudence, Informing, Cozening, and Hypocrisie, belong unto such as seek Preferment, whether Civil or Military; but all of them together are required to make up a Minister of the Word. I shall not here stand to tell you in particular how every one of these Callings ought according to their several gifts to make use of their time; but in general, as a Foot-boy skippeth over kennels, skip over those instructions which concern the Professors that are of my own Livery. First therefore, that a Preaching Professor may make use of his time, it is required that he should be stored with *Impudence*, even as a Wood-mongers Wharf is stored with Faggots and Sea-coal. The uses of it are these two, First, to encourage you to the most desperate enterprizes; and Secondly, to make you scorn the reproches of those that reprove ye. As for Example, my Beloved, If you see one of your enemies seated in a warm Living, and that your Heart pant and thirst after the same, you ought then to put on your Night-cap of Devotion, and your garment of Hypocrisie, and go unto your Superiors and say, Yonder is a Man who is not of the Congregation of Professors, who is planted in a rich Living, he is a scandalous and disaffected Person, and I am more worthy than he, pray put me into his Place; If Men therefore rebuke you, and call you Accuser and Devil, then ought you to make use of your gift of *Impudence*, and laugh at them all. Thus did holy *Nye* throw out unrighteous *Juxon* out of his Parsonage of *Fulham*. Thus our Brother *Marshal* became possessed of his Fat Living in the Land of *Essex*. This emboldned our departed Brother to hold forth in the Pulpit of *Whitehall*, where so many Learned (as the heathen call them) had been before him. What cared they for the reproaches of men, for their Hearts were seared with the hot Iron of *Impudence*, finding themselves at ease and filled with joy? This likewise emboldned the poor *Spaniard*, as we find in the Book of our dear *Guſman*, *Book* 1. *c.* 7. First to begg Money, and then without bidding, sit down cheek by jowl with the Ambassador, for saith he in the last verse, *He was carried away with bravadoes and an impudent behaviour.*

The next Vertue, we are to make use of is the gift of *Nonsence*: For perhaps thou may'st not be a Scholar, nor one of the number of the Learned, and it may concern thee to talk two hours together; thou oughtest therefore to be well furnished with *Nonsence*, that thou may'st be enabled to go through with thy work; to which purpose often repetitions, and telling of tales, do very much conduce; as when our departed Brother told the story of his being in Heaven and Hell, and the tale of *Puss in her Majesty*.

The next gift is that of *Lying*, which may be very profitable to thee, and whereof thou maist make a very great advantage; for if thou art bid to preach for the benefit of thy Rulers, if then thou art furnished with Soul cozening Doctrine; If then thou hast the right art of *Lying* and *Wheedling* the People, by telling them that the cause thou speakest of is the onely true cause, and that God will certainly own them in their Obedience to it, then there will arise unto thee a very great emolument. With these arts our deceased Brother furnished the Parliament with Basons, Rings, and Bodkins. Thus he by telling them that *Ireland* was a place that flowed with Milk and Honey, and where Broad Cloth of Twelve Shillings a Yard grew upon the Trees, enticed the Soldiers over against the publick Enemy. Thus we read in the fore-mentioned Chapter of *Guſman*, How the fame *Spaniard* by relating the Nobleness of his Family, though he were but a Coblers son in *Cordova*, and by boasting of several great actions, which he never did, got of the said Ambassador both Money and his Dinner. We find also Mr. *Sterry* practising this gift, when he to ingratiate himself with his new Master, our late Protector, assured him that his Father was sitting at the Right Hand of God, when most Divines do affirm the contrary.

The next thing requisite for a man that will make ye best use of his time, is the gift of *accusing* and *slandering*; knowest thou not (O Man) that slanders are like the defilement of Printers Ink, easily laid on, but hard to rub off? If then thou seekest to work any one into disfavor with his Superiors, that thou maist obtain thy desired end, make thy first shot at him with the pot-guns of slander; for the disgrace thou throwest upon him, throws him out, and tosses thee into the haven of thy wishes.

wiſhes. Thus our deceaſed Brother never left accuſing unſanctified *Land*, till his Head had ſatisfied his wrath, and the benevolences which the Profeſſors beſtowed on him out of his worldly profits had appeaſed the Hunger of his almoſt famiſhed Purſe. Thus the Brethren likewiſe accuſed the Lord *Craven* for being of the Race of *Iſhmael*, and got his Eſtate.

Thy next gift is *Ignorance*; For thou muſt know that there are few Wiſe Men in Authority; Thinkeſt thou then O fooliſh *Galathian*, that any man will advance ſuch a one as is more cunning than himſelf, no thou muſt at leaſt pretend ignorance, and if after ſuch Advancement, thou doſt grow wiſer than thy brethren, then I ſay make uſe of thy time: Saith Bleſſed *Machiavel* in his Book of the Right Path to Preferment, Let every man counterfeit that Humor which he finds moſt advantagious to his Deſigns. Therefore neither our deceaſed Brother, nor any of his faithful brethren the *Tryers*, would advance thoſe whom the heathen called the Grave, Learned, and Wiſe, but the meaneſt of the People, that were of the ſimpleſt and weakeſt capacities. There came a Learned Man and one of the weak brethren, and contended for a place, ſaith our deceaſed Brother to him that was Learned, What is Faith, who anſwered him diſcreetly according to the Learning of the Schools; then he demanded the ſame queſtion of the other, who replyed that Faith was a Sweet Lullaby in the Lap of *Jeſus Chriſt*; at which words our deceaſed Brother, lifting up his Hands to Heaven, cryed, Bleſſed be the Lord who hath revealed theſe things unto the ſimple: Friend thou according to thy deſerts ſhalt have the Living.

The next thing important is the Gift of *Cozening*, For you know my Beloved the common people are a ſimple ſort of creatures; who muſt be deluded into their own good. Now their good is the good and ſafety of their Governours; Do we not deceive Children whom we would give Phyſick unto, by anointing the brim of the Cup with Honey? So do we ſweeten the bitter Purges, which are the Peoples Taxes and Impoſitions, with the Delicate Allurements of Liberty and Religion. So our late Reverend Lord *Oliver* of Bleſſed Memory, for whom our dear Brother, the Lord reward his Soul, hath pimp'd full often,

as you may read in our dear Sister *Brisco's* Book of Divine truths. So I say, he by cousening every body that he dealt with, by the right management, or the seasonable taking and breaking of his oaths and protestations, became a Monarch. Thus did the devout *Lazarillo* couzen the Priest his Master of his bread, I shall give you his own words, *l.* 1. *c.* 2. *v.* 11. I pray my Beloved turn to the place and marke it, for 'tis a very pretious Text. Saith he, as I was musing how to get victuals, and feeding upon the sight of the Chest wherein my Masters bread was locked, there came a Tinker to the dore with a bunch of keys, who seemed to me to be an Angel in disguise, said I to him, have you a key that will open this Chest, he assay'd and open'd it, by which means I made many a fair Loaf invisible that my Master never knew of.

Another thing mainly conducing to him that would make use of his time, is the Gift of *Covetousness*. Therefore saith the Text, of that blind Hermit who was *Lazarillo's* Master, *that for all his gains, there was never a man so wretched a niggard.* The reason thereof is, that there may come changes, and that the Professors may be forc'd to fly; it behoves them therefore while they may to make use of their time, that is, to hoard up and save against the day of adversity. You have the examples of most Professors for it, whose dores we find continually shut, and never opening to the least expence of a crust; though a poor man should begg his heart out. This makes us, not to be content with our Livings, but to set up Lectures and private Congregations, which bringeth in unspeakable profit; nor content with this, some of our Brethren, sitting in the *Tryers* Chair, which is the Seat of Authority, have privately taken to themselves the rewards of well doing, loath to spoyl the charity of men, by receiving Tankards of Silver, Rundlets of Sack, and sometimes ready Money, the Lord of his mercy make them thankful. Our deceased Brother was a mighty admirer of Canes with Silver heads, and making his Admiration known, he profited excedingly.

The last important Gift is the gift of Hypocrisie. The reason hereof is, that he who will compass a design must go the best way he can to do it: Now he that cannot get his ends by force, must seek to attain them by cunning; but it is found

that

that in these days there is no cunning like that of seeming Godly, as Mr. *Sedgewick* hath well observed in his Book of Spiritual Experiences; Therefore is this gift very necessary: For which cause saith *Tiberius*, the best of Christian Emperours, That he who knows not to dissemble, knows not to rule; and with him accords our Brother *Spurstow* in his Book of the Priviledges of the Saints. All the world knows how conducing it was both to our deceased Brother and his dear Master, and what advantages they got thereby, I shall not therefore insist any more upon further examples.

Having thus made out by reason and example, *That it is the duty of every Professor, while he lives in this World, to make use of his time*, and the means and ways how to do it, I shall now proceed to application. Is it so then that every Professor ought to make use of his time, then let this serve for a use of Exhortation, to exhort every one of ye to make the best use of your time; That is to say, get Money, get Estates, get Freinds at Court, and labour to enjoy the promises; the fat of the land, my beloved, is your fee-simple, therefore let not *Canaan* be taken from you. If your Rulers would have you worship them and adore them, do so, beloved, for they are Gods, and ye ought to do so. If they would have you preach false Doctrine and deceive the people, do so; It is their interest, and if theirs, yours also; do not they feed ye, and cloth ye, and put you into fat Livings? be therefore obedient to them in all things. If they would have you *procure*, procure for them, as your deeeased Brother did before ye, and went down unto his grave in peace. I but some will say these things are unlawful; But hear what saith our dear Brother *Horace* of sacred memory, *In vetitum nefas ruimus*, we ought to run into that from which we are forbidden. To confirm this, I shall only give you two or three motives, and so conclude. First from the inconveniencies following the neglect of your Duty, and secondly, from the conveniences that hang upon it, even as peares hang upon a tree at the latter end of Summer. The inconveniences arising from the neglect of our Duty, are Poverty and Necessity; Therefore *Gusman*, being in great want, and finding that brickbats were too hard to feed on, and [illegible] the tafters of a

House

House were not to be roasted, thought there was no better way to thrive, than by becomming a Churchman: for saith he, then shall I have something to eat, knowing well that a *Dominus vobiscum* never tasted of hunger. Again, if thou wert married, and thy Wife should see her Neighbours goe finer than she, and should complain, and thou not be able to supply her, would it not be a great trouble and vexation of spirit to thee to hear the clamours of thy dear Consort? The next motive is the Folly and Indiscretion that men would justly accuse ye off, that when it is in your power to make use of your time, you should be such Wood-Cocks-combs as to refuse it. The conveniences arising are first the respect of men, secondly the respect of women, and thirdly the certain gain and profit which hath always belonged unto us: For if you make use of your time, men will respect ye, worship ye, and place ye uppermost at their meetings, while you sit a-straddle upon their Consciences, as *Balaam* rid upon his Ass, without the least wincing or contradiction at all. The women will feast ye, and cram not only your bellies but your purses; nor shall there be a good bit eaten at the table of their Husbands of which you shall not partake, to the great envy of the wicked. When you come down sweating from your pulpits, they will put ye into warm beds, and rub over your weary limbs with their soft and tender hands. Ah my beloved, these are pretious, I say pretious enjoyments; Therefore I shall conclude in the words of my Text, *Let us while we live make use of our time*, taking for our pattern the life and manners of our deceased Brother here before us; of whom that I may make him a short Encomium, I shall say thus much; That from his youth he followed the calling of the Ministry, and because then the wicked prevailed, and he was a sufferer, he went about giving consolation to those that suffer'd for theft, and such like criminal offences. Afterwards he travelled, and as he found occasion he sowed his Seed sometimes in fruitful, sometimes in barren soils: and I may say this of him, that while he liv'd, such was his zeal, he lay'd many a Whore of *Babylon* on her back. When the faithful began to exalt their horns in this Nation, He was a great fomenter of the quarrel, and gave occasion to the rest of his Brethren

Brethren to fish in troubled waters. To his Prince he was a great assistance in all his designs, laying aside that notional impediment of a Statesman, called Conscience, that he might be the more serviceable to his Countrey; His Charity was not unknown, He giving two notable examples thereof, in his relieving our two dear Sisters, the Butchers wife and Mrs. *Littleton*, in both their afflictions. He dy'd not without associates to accompany him to his last rest; for as I am informed, that on that night that he departed, departed also a dear Brother and Sister of ours, the Hangman and *Moll Cutpurse*. He was at first unwilling to dye, knowing what comforts he left behind him, but seeing there was no remedy, he lean'd his head on the pillow, and peaceably yielded up the Ghost. When *Tyribazus* a noble Persian was arrested, at the first, he drew his sword and defended himself, but when they charged him in the Kings name, then he yielded himself willingly: So when Death arrested our dear Brother, at first he started and struggled, as a man shrinks at his first putting his feet into the cold water, but when he recollected his thoughts, and considering that death was sent to him as a messenger to bring him to Eternity, he embrac'd it, and he went to his long home as willingly as a young Bride goeth from her friends into the Country with her new-married Spouse. And thus having tired your patience, before which time we never use to make an end, I shall conclude, still desiring you not to forget the example of our departed Brother, and the words of my Text, *Let us while we live make use of our time, for the life of man is ended in a day.*

FINIS.